

The Significance of
the Lord's Supper

J. B. Behney.

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Order of Service for Holy Communion

The worshiper's prayer: "O God, who makest Thyself known in the stillness, let me feel Thy presence in this sacred place; make me to be of the company of earnest souls who have worshiped here in spirit and in truth; through the voices of men and the instruments of praise help me to lift my heart to Thee; and so, O Lord, purify my life that, going forth into the world, I may go in Thy strength and in Thy love; through Jesus Christ our Lord. Amen."

Organ (or Piano) *Prelude.*

Hymn (or Processional) "The Church's One Foundation" (*Standing*).

The Church's one foundation is Jesus Christ, her Lord;
She is his new creation by water and the word;
From heav'n he came and sought her to be his holy bride;
With his own blood he bought her, and for her life he died.

Elect from ev'ry nation, yet one o'er all the earth—
Her charter of salvation, one Lord, one faith, one birth;
One holy name she blesses, partakes one holy food,
And to one hope she presses, with ev'ry grace endued.

'Mid toil and tribulation, and tumult of her war,
She waits the consummation of peace for evermore;
Till with the vision glorious, her longing eyes are blest,
And the great Church victorious shall be the church at rest.

Yet she on earth hath union with Father, Spirit, Son,
And mystic sweet communion with those whose rest is won:
O happy ones and holy! Lord, give us grace that we,
Like them, the meek and lowly, on high may dwell with thee.

Call to Worship (*by the Minister*)

"Come unto me, all ye that labor and are heavy-laden, and I will give you rest. . . . I am the bread of life (saith the Lord): he that cometh to me shall not hunger, and he that believeth on me shall never thirst. . . . Seek ye the Lord while he may be found; call ye upon him while he is near."

Invocation (*in unison—standing*)

"O thou who art our Creator and our Friend, we bow before Thee in humble trust, craving a deeper knowledge of Thy nature and Thy will. Take away, we pray Thee, all thoughts and feelings which separate us from Thee, and help us to worship Thee in spirit and in truth.

"Teach us to pray even as our Lord taught His disciples to pray, saying:

"Our Father, who art in heaven:

Hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen."

Hymn (or Anthem), "My Jesus, I Love Thee"

My Jesus, I love thee, I know thou art mine,
For thee all the follies of sin I resign;
My gracious Redeemer, my Saviour art thou;
If ever I loved thee, my Jesus, 'tis now.

I love thee, because thou hast first loved me,
And purchased my pardon, on Calvary's tree;
I love thee for wearing the thorns on thy brow;
If ever I loved thee, my Jesus, 'tis now.

I love thee in life, I will love thee in death,
And praise thee as long as thou lendest me breath;
And say when the death-dew lies cold on my brow;
If ever I loved thee, my Jesus, 'tis now.

In mansions of glory and endless delight,
I'll ever adore thee in heaven so bright;
I'll sing with the glittering crown on my brow,
If ever I loved thee, my Jesus, 'tis now.

Scripture Lesson

(Minister)

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

Let us pray.

(Minister)

Lord, if we have forgotten Thee in the distractions of the workaday world and lost the sense of Thy presence in the crowded hours of our days:

(Congregation)

May we remember Thee, O Lord.

If we have forsaken Thine altars and turned our hearts from worship and our lips from praise:

May we remember Thee, O Lord.

If we have withheld more than is meet and kept for ourselves what we should have given away:

May we remember Thee, O Lord.

If Thy service has made demands upon us which we have been slow to grant and the tasks of Thy kingdom have found us reluctant to assume them:

May we remember Thee, O Lord.

If we have looked only upon our own things and not upon the things of others and have so shortened our vision that we could not see the white fields of the world ready to harvest:

May we remember Thee, O Lord.

O Lord, as we sit together in the gracious fellowship of this communion hour, with hearts that are one in aspiration and in hope, help us to recall that Thou hast said:

"This do in remembrance of me."

As we search our hearts, that we may worthily partake of these emblems of the eternal love, hallowed by the devotion of the ages, may we with one accord accept the Master's commandment:

"This do in remembrance of me."

The Beatitudes With Responses

(Minister)

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

(Congregation)

Lord, have mercy upon us, and gather us with all who seek the humble and contrite heart.

Blessed are they that mourn: for they shall be comforted.

Bring those of us who mourn, O Lord, into the healing shadow of thy love.

Blessed are the meek: for they shall inherit the earth.

Lord, have mercy upon us, and deliver us from all contention and false pride.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Feed our hungry souls, O Lord, upon the bread of life.

Blessed are the merciful: for they shall obtain mercy.

Lord, have mercy upon us, and incline our hearts toward all tenderness and love.

Blessed are the pure in heart: for they shall see God.

Dwell thou within our hearts, and let us see thee everywhere.

Blessed are the peacemakers: for they shall be called sons of God.

Give unto us an understanding heart and patient spirit that we may follow after peace and pursue it.

Blessed are they that have been persecuted for righteousness sake; for theirs is the kingdom of God.

Have mercy upon us, O Lord, and make us more worthy of the martyrs who have gone before us.

Blessed are ye when men shall reproach you and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad: for great is your reward in heaven.

Lord keep us faithful even unto death and bring us at last to thine eternal city.

Pastoral Prayer

Offertory Service

Offertory Sentence (*by the Minister*)

Upon the first day of the week let every one of you lay him in store, as God hath prospered him. Freely ye have received, freely give.

Gathering the Offering

Offertory Anthem, Solo, or Organ Selection

Offertory Prayer (*in unison as the Congregation stands*)

O Thou who are the Giver of every good and perfect gift, we give Thee but Thine own. With these offerings we give our own selves in glad and willing surrender to Thee for Thy service; through Jesus Christ our Lord. Amen.

(If desired, a brief Communion Meditation may be given at this point in the service.)

Communion Hymn, "When I Survey the Wondrous Cross"

When I survey the wondrous cross on which the Prince of glory died,
My richest gain I count but loss, and pour contempt on all my pride.

Forbid it, Lord, that I should boast, save in the death of Christ, my God:
All the vain things that charm me most, I sacrifice them to his blood.

See, from his head, his hands, his feet, sorrow and love flow mingled down:
Did e'er such love and sorrow meet, or thorns compose so rich a crown?

Were the whole realm of nature mine, that were a present far too small;
Love so amazing, so divine, demands my soul, my life, my all.

The Invitation (*by the Minister*)

We are now about to observe the ordinance of the Lord's Supper. The communion table is the table of the Lord. We cordially invite all who sincerely love our Lord and Savior Jesus Christ to partake of these sacred emblems.

Come to this sacred table, not because you must, but because you may; come to testify not that you are righteous, but that you sincerely love our Lord Jesus Christ, and desire to be his true disciples; come, not because you are strong, but because you are weak; not because you have any claim on heaven's rewards, but because in your frailty and sin you stand in constant need of heaven's mercy and help; come, not to express an opinion, but to seek a Presence and pray for a Spirit.

Affirmation of Faith (*in unison—standing*)

We believe that God is a Spirit, and they that worship him must worship him in spirit and in truth.

We believe that God hath made of one blood all nations of men to dwell on the face of the whole earth.

We believe that God is love, and every one that loveth is born of God and knoweth God.

We believe that Jesus is the Son of God, and as many as are led by the spirit of God, they are the sons of God.

We believe that Jesus Christ is the way, the truth, and the life.

We believe that if we walk in the light, as he is in the light, we have fellowship one with another.

We believe that if we confess our sins, God is faithful and just to forgive us our sins.

We believe that the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever. Amen.

Gloria Patri (*standing*)

Words of Institution (*Minister*)

The Lord Jesus in the night in which he was betrayed took bread (*here the Minister may take the plate in his hands*); and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup (*here the Minister may take the cup in his hands*), after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

Prayer of Thanks (*by the Minister*)

Communion of the Bread

(The minister shall pass the trays of bread to those who assist him. Each worshiper shall retain the bread until all have been served, when the minister may say:)

Jesus said, This is my body which is broken for you. As an ordained minister of Jesus Christ, I give you this bread saying as He said: This do in remembrance of me.

Silent Prayer

Communion of the Cup

(The cup may be passed in the same manner as the bread. Each worshiper shall retain the cup until all have been served, when the minister may say:)

Jesus said, This cup is the new covenant in my blood.

Let us drink of this cup in remembrance of Christ; and may the spirit in which he died be our spirit.

Silent Prayer

Hymn, "Jesus, I My Cross Have Taken" (*standing*)

Jesus, I my cross have taken, all to leave, and follow thee;
Naked, poor, despis'd, forsaken, thou from hence my all shalt be:
Perish ev'ry fond ambition, all I've sought, or hoped, or known;
Yet how rich is my condition, God and heav'n are still my own!
Man may trouble and distress me, 'twill but drive me to thy breast;
Life with trials hard may press me, Heav'n will bring me sweeter rest:
Oh, 'tis not in grief to harm me while thy love is left to me;
Oh, 'twere not in joy to charm me were that joy unmix'd with thee.
Take, my soul, thy full salvation; rise o'er sin, and fear, and care;
Joy to find in ev'ry station something still to do or bear.
Think what Spirit dwells within thee, what a Father's smile is thine;
What a Savior died to win thee! Child of heav'n, shouldst thou repine?
Haste, then, on from grace to glory, arm'd by faith, and wing'd by pray'r;
Heav'n's eternal day's before thee, God's own hand shall guide thee there.
Soon shall close thy earthly mission; swift shall pass thy pilgrim days;
Hope soon change to glad fruition, faith to sight, and pray'r to praise.

Benediction

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.

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Dayton, Ohio

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The Significance of the Lord's Supper

BY PROFESSOR J. BRUCE BEHNEY

Traditionally the most solemn of all the rites of the Christian Church has been the Lord's Supper. There have been many times when the sacrament was not celebrated carefully and with reverence. Such occasions have been in violation of the generally accepted practice.

Apparently the early Corinthians were guilty of such carelessness. When Paul wrote to them (I Cor. XI) he spoke rather sharply, and charged them to regard the sacrament of the Lord's Supper with greater reverence. The Supper, he told them, should be eaten only by those who are worthy. It was a serious matter to eat unworthily, for that would be to violate the Body of the Lord, and thereby one would lay himself open to judgment. Paul thus set a high standard of purity of character as essential to a proper participation in the holy service. He believed that the benefits of the Supper were great to those who are of proper mind and spirit, but to others the sacrilegious participation in its solemnity would work everlasting harm. We Christians before celebrating the Communion should always pause to reflect upon this admonition.

Despite the fact that almost all Christians have always observed this rite there have been several ways in which they have interpreted its significance.

The Roman Catholic Church regards the Lord's Supper, or the Eucharist, as the most important of the seven valid sacraments. Sacraments are those Christian rites which "symbolize divine things or transmit divine grace." However, the Roman Catholics hold that the Eucharist in addition to being a sacrament is also a sacrifice "inasmuch as in it is represented the passion of Christ whereby he offered himself a victim to God." Every time the Eucharist is celebrated in the Roman Catholic Church not only symbolically but actually the Body of the Lord is regarded as being offered again in atonement for the sins of men. It is because of this belief that the Roman Catholics call the consecrated bread "The Host," from the Latin *hostia* or sacrifice.

These two points of significance in the Eucharist, namely, the sacramental and the sacrificial, make of it a doubly important rite to the Catholic believer. When he sees the drama of the Mass he sees his Savior suffering and dying again for his salvation, and when he eats the bread he is conscious of taking into his own body the broken body of the crucified Lord. It is no wonder, then, that the Catholic Mass is such an overpowering ceremony to those who understand it and enter into its awful solemnity.

The underlying Roman Catholic doctrine which makes the Eucharist so significant is the doctrine of transubstantiation. It is the belief of the Catholics that when the priest blesses the bread and the wine which have been placed upon the altar the substance of these elements is miraculously changed into the substance of the physical body and blood of Christ. No longer is there bread and wine on the altar. It is true that what is still there has the appearance of bread and wine, but beneath the appearance, which, as we know, is external only, there has taken place a fundamental change. Only a properly ordained man can bring this change or miracle to pass. Hence, in the Roman Catholic Church a priest is indispensable to the celebration of this ceremony. When the properly ordained priest speaks the *proper* formula over the *proper* elements of bread and wine this miracle occurs. Partaking of the sacrament is absolutely necessary for salvation, for upon nothing else does salvation ultimately depend. It is believed that the validity of the sacrament depends only upon the proper factors mentioned above. Consequently, it is conceivable that the sacrament is efficacious even though the minister and recipient are not of proper moral or spiritual character, although this deficiency should be avoided.

When Luther began his thunderous attacks upon the Roman Catholic Church he especially struck at the doctrine of the miracle in the Eucharist. The performance of the miracle requires a regularly ordained priest, and as this sacrament was necessary for salvation the ordained clergy of the Roman Church thus were able to exert a powerful hold upon the laity. By denying the miracle in the Lord's Supper Luther attempted to break this hold. And yet Luther wished to retain the doctrine of the physical presence of Christ in the bread and the wine. Hence, he set forth another interpretation which has been given the name consubstantiation. It is the doctrine that together with the bread and the wine on the altar there are also present the true body and blood of Christ, so that as one takes into himself the elements he is also actually eating the body and blood of the Lord. The view comes out of the fact that

Luther, on occasion, was a strict biblical literalist, and so he attempted to interpret literally the words of Jesus, "This is my body." When Zwingli at the Colloquy of Marburg in 1529 tried to interpret this as meaning, "This signifies or represents my body," Luther would have none of it, and regarded anyone who would deny the actual presence of the Lord in the bread and the wine as having "another spirit," that is, an unchristian spirit.

Luther denied that the Lord's Supper is a sacrifice, and also denied that participating in the Eucharist is a "work" which will attribute merit either to the recipient or to another named by him. Luther believed, on the other hand, that through the Lord's Supper a man received free and unmerited grace from God. It is, he said, the "Medicine of Immortality," and so is not to be received lightly.

When Zwingli, the Swiss Reformer, had his dispute with Luther he set forth the simplest of all doctrines concerning the Lord's Supper. It is, said Zwingli, a service commemorating the life and death of Christ. The only words Jesus spake in explanation of the significance of the sacrament were, "This do in remembrance of me." The Communion Service, then, is not a sacrifice, nor a means of salvation, nor, indeed, a sacrament in the strict sense defined above. It is simply a memorial service. It is the profound significance of those elements as they "represent" or "symbolize" Christ's broken and crucified body which brings one who participates in the service into a proper Christian experience in which the Christian gives pledges of his faith and discipleship.

The third of the great Reformers, John Calvin, gave still another interpretation of the Lord's Supper. Following the thinking of the great St. Augustine, he held that the Supper is "a spiritual food through our Saviour." The Lord is really present in the bread and the wine, but in a "spiritual sense." One "eats the body," but not in a fleshly sense. The bread and the wine are symbols through which we may feed upon Christ spiritually.

The interpretations of the Lord's Supper as held by various denominations in Protestantism today generally follow one of the above doctrines of the Reformers, or a combination of them. A church body is wise if it does not try to be too dogmatic in its pronouncements on this matter.

On the other hand, there also may be a danger in indefiniteness. To avoid a dogmatic doctrinal interpretation of the significance of the Lord's Supper is not to deny its solemnity in the worship life of Christians. It may be well, then, to offer some suggestions coming out of the various views given above, which will aid in achieving a proper observance of this greatest of all Christian rites.

First is the emphasis upon the Supper as a celebration "in memory of" Jesus Christ. A properly prepared service will not neglect to focus attention upon the perfect example of sacrificial life as seen in Christ. His profound teachings, his personal privations, his moving sorrows, his sacrificial sufferings and death all can be held up before a congregation at the Communion Service more effectively than at any other time and occasion.

This focus of attention upon the Savior should then be directed upon the imperfections of each Christian present. Recognizing Christ's perfection should lead directly to the recognition of the sins of each person, and from that should arise a profound feeling of repentance and a deep plea to God for forgiveness. A Christian whose soul is burdened with unrepented sins should hesitate long before he commits the greater sin of blasphemy by participating in the sacrament while spiritually unclean. But when a repentant sinner takes the symbols of Christ's passion he at once feels renewed in spirit, for in them he sees God's unmerited favor extended toward him. For this favor, and for the many other blessings the Christian is constantly receiving from God, the Christian cannot help but experience a feeling of thanksgiving.

It should be remembered that this is a *Communion*, that is, a service entered into by each Christian with all other Christians. It would be impossible because of the limitations of time and space to assemble all Christians of all ages and places into one great feast at one time. Yet the significance of the Supper as inclusive of all Christians should be felt. The Lord's Supper as celebrated in a local church must be thought of as being only one table in the great Banquet Hall of Christ's Universal Church. There is a great value to each Christian when he realizes that he is feasting not alone, but in the spiritual company of all of God's saints, both living and dead.

This service should be thought of in terms of the ancient meaning of the word sacrament, that is as a vow of allegiance and dedication to a great leader or a great cause. What has been said so far has indicated mostly that in the

Lord's Supper we see an extension of God's favor to men. In the dedication of the Christian's life to God and His service the direction of that extension is reversed, for here we see man responding to God's grace. It is a dedication which includes not only an avowal of love to the Father and His Son, but also, through the Holy Spirit, an avowal of love to all of God's human children. Just as an ordinary meal strengthens a man physically for physical tasks, so should the Communion meal strengthen a man spiritually for tasks of love and service to his fellow men. As such, the Lord's Supper serves as a means of testimony to the world of the spirit of sacrificial love now regnant in the hearts of the communicants as the result of God's redeeming and renewing power.

There should be a profound belief in the actual presence of the Lord. One need not be a Roman Catholic or a Lutheran to believe in this. He need only remember that Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." As has been said by A. W. Palmer, "He is present not *on* the Holy Table but *at* it." This mystical experience of the presence of Christ is the most significant part of the Communion Service. The whole service, then, should be designed to foster this consciousness. It should be so certain a consciousness that the communicant will go away from the Table feeling that Christ's actual presence goes with him, so that there never will be a time or a place from which He will be removed. This in turn gives assurance to the Christian of God's constant concern for men and all their interests, and from this comes the hope that God's will will finally prevail in all the concerns of human endeavor.

As a final suggestion it may be said that a Protestant Communion Service should be so solemnized that it will be the most profound experience in the whole worship life of the Church. It should be the main part of the service on the days when it is celebrated, and not even the sermon should supersede it. It must never be the anti-climax of the service. The minister should have prayerfully prepared everything down to the smallest detail, so that there may be no distracting incidents, no confusion in serving the bread and wine, no whispered or audible instructions to assistants, no noise in handling the elements, no nervous haste which may lead to fatal mishaps, no pious but unthoughtful ramblings which will distract the minds of the worshipers from holy thoughts. In a word, the Lord's Supper should be celebrated as simply, yet as devoutly, as it was first celebrated in that Upper Room. In fact, the only real difference between the Lord's Supper then and today lies in the fact that then the disciples were able to behold with their eyes their Lord as He sat in their midst; today we perceive him with our hearts.

Alumna! News

PASTORAL ASSIGNMENTS OF CLASS OF 1939

Grace A. Adams, B.D., No Appointment. (Wis.)
 James O. Bemdeserfer, B.D., No Appointment. (E. Penn.)
 Clyde C. Cowder, Coalport, Pennsylvania. (Alle.)
 Glenn E. Donelson, B.D., Conference Evangelist. (Erie.)
 William B. Elliott, Riverdale. (Calif.)
 Jesse M. Goodheart, B.D., Macomb. (Ill.)
 Russell E. Hanson, Webster City. (Iowa)
 Carl A. Hoch, Leesville-Biddle Circuit. (Sand.)
 Mark J. Hostetter, B.D., Yale Divinity School. (E. Penn.)
 Clyde L. Jones, B.D., Pymont Charge. (Miami.)
 Evan D. Jones, B.D., Lucasville Charge. (S. E. Ohio.)
 D. Homer Kendall, B.D., No Appointment. (Penn.)
 William K. Messmer, B.D., Hamilton, Ninth Street. (Miami.)
 Paul A. Miller, B.D., Assistant Pastor, Lebanon, Salem. (E. Penn.)
 Melvin A. Moody, B.D., Cleveland, Fairview Village. (E. Ohio.)
 Calvin H. Reber, Jr., B.D., Missionary to China. (E. Penn.)
 Miller S. Schmuck, B.D., Lemasters. (Penn.)
 Robert H. Sholter, B.D., Hartford School of Religious Education. (E. Penn.)
 W. Ward Smith, B.D., York, Haven. (Penn.)
 Paul Walter, Lakeview, (Sand.)
 Charles E. White, Grand Rapids, Wyoming Park. (Mich.)

NEW CONFERENCE SUPERINTENDENTS

Three Bonebrake alumni were elected superintendents by their respective conferences at the recent annual sessions. They are:

W. H. Adams, '18, Wisconsin.

E. Ray Cole, '26, West Virginia.

Everett E. Johnson, '19, California.

Faculty News

FACULTY MEMBERS HONORED

The Doctor of Divinity degree was conferred upon President Walter N. Roberts by Lebanon Valley College on June 5. On the following day, June 6, Professor Walter E. Roush received the degree of Doctor of Philosophy from Drew University.

ACTIVITIES OF FACULTY MEMBERS

President Roberts preached the Baccalaureate Sermon at Lebanon Valley College in June. He participated in the Virginia Conference Leadership Training School, Sandusky Conference Leadership Training Camp, Mt. Gretna Youth Assembly, the National Conference on Christian Education at Lakeside and the Massanetta Springs Bible Conference in Virginia. In the late summer and early autumn, the President attended and gave addresses in the Colorado-New Mexico, Missouri, Nebraska, Oklahoma, Iowa and Kansas Conferences. In addition to these appointments, he answered the call to preach in a number of Sunday Church services.

On June 7, Dean Ashcraft participated in a Youth Congress at Carlos, Indiana. Later in June, he gave five addresses to the ministers at the East Ohio Ministerium and two addresses to the young people meeting at the same time and place as the ministerial group. Later he participated in the Iowa Conference Youth Camp and the Indiana Conference Camp. In Iowa, he served as dean of the camp. He gave the closing address at the church wide conference at Lakeside. The latter part of August found our Dean at the Older Youth Camp at Lake Geneva, Wisconsin. He attended and gave addresses in the St. Joseph, Miami and East Pennsylvania Conference Sessions. The last week-end in October was given to the State Youth's Convention at Kokomo, Indiana. In addition to these duties, the Dean has preached frequently upon the call of local churches.

Doctor Howard attended the important meeting of the Foreign Missions Conference held at Swarthmore College in Philadelphia in June. This Conference discussed the methods of putting the findings of the Madras Conference into action. Dr. Howard spent some time in New York attending the Pastors' Conference at Union Seminary, visiting the worst and best of the city's life, attending the World's Fair, and hearing seven sermons by six different ministers on three Sundays. In addition to this, Dr. Howard gave attention to business matters in the Seminary office in the absence of President Roberts in June, August and September. He attended and gave addresses in the annual sessions of the Allegheny and East Ohio Conferences. He gave a number of Cash Day addresses later in the Autumn.

Doctor Roush, accompanied by Mrs. Roush, gave eight weeks to travel, visiting both the eastern and western sections of the country. Special attention was given to the home mission stations of the West. More than eleven thousand miles were covered. Several weeks were given to the work on *The Bulletin*. Dr. Roush attended and gave addresses in the Southeast Ohio and Sandusky Conferences in their annual sessions. More recently, he attended the annual meeting of the Mid-west Section of the Society of Biblical Literature and Exegesis. He gave messages in local churches upon their invitation.

Doctor Harner and his family spent the period between June 1 and August 20 in travel. Much of the time was spent in Southern California. He preached in the Bell Memorial Church, near Puente, California, on July 30. He attended and gave four addresses at the annual session of the Illinois Conference. Later, he preached at local churches near Dayton upon their invitation. In addition to these duties, Doctor Harner has directed the repairing of the drive in the circle on the campus. He has also given attention to the planting of trees on the campus. One hundred evergreens have been transplanted.

Professor Behney spent almost all of the summer in New Haven, Connecticut, working upon his dissertation which will complete his requirements for the

Doctor of Philosophy degree at Yale. Later, he and Mrs. Behney spent some time in travel in New England and other parts of the east. He, too, has spoken in local churches upon invitation.

DR. GILLIATT AT ANDOVER-NEWTON SEMINARY

In May, 1939, Dr. D. H. Gilliatt of Indiana Central College was elected to the chair of Homiletics and Practical Theology at Bonebrake Theological Seminary. He was elected with the understanding that he was to have a leave of absence for the school year 1939-1940 to study at Andover-Newton Seminary, Boston, Massachusetts.

Dr. and Mrs. Gilliatt with their daughter Geraldine are spending a very helpful year in Boston. In addition to his courses at the Seminary in Homiletics and Pastoral care ("The Art of Ministering to the Sick"), Dr. Gilliatt also has a course or two in Harvard University and pastoral calling work in Massachusetts General Hospital. We are eagerly looking forward to his coming to the Seminary next autumn to begin his work under the impetus of this enriching year of study.

School News

On September 26, Bonebrake Theological Seminary opened its sixty-ninth year of work. The Matriculation Day Address was delivered by Professor Walter E. Roush, speaking on the subject, "Do Ministers Pray?" The address was a plea for a deeper devotional life on the part of ministers. He drew many lessons from the prayer life of the ancient Hebrews as it is reflected in the Old Testament and urged a wider use of the Psalms in private devotions as well as in public worship.

A total of 87 students enrolled for work in the Autumn Term. There were 84 enrolled at this time last year. All the United Brethren men who entered this autumn are in the graduate school.

A mountain top experience came with the spiritual retreat of the term on November 9. Dean C. E. Ashcraft spoke on the subject, "The Attitude of Christ and Early Christians Toward War." Miss Emily Parker, who spent eighteen months in relief work in Spain, spoke on the subject, "A Christian Attitude in a World at War." Rev. O. O. Arnold, Rev. J. Stuart Innerst and Rev. Philip O. Deever led discussion groups. Rev. Ralph W. Tinsley had charge of the communion service.

Book Reviews

"The Art of Conducting Public Worship" by Albert W. Palmer. This is both a book of inspiration and of practical helpfulness especially appropriate for pastors. It ranges in content all the way from historical backgrounds to the best usable materials of worship. It is one of the best in the field. The Macmillan Company. \$2.50. W. N. R.

"Building the Body of Christ" by Ira David Warner. Most religious books are written only for pastors. Bishop Warner has given us a book for laymen as well as ministers. It is well adapted for use in the local church, for study and class discussion. We commend it to every local church. It will improve our methods in, and deepen our love for the Church, "the body of Christ". The United Brethren Publishing House. \$.65. W. N. R.

"Social Life and Personality" by Bogardus and Lewis. The effect of social life upon personality has been considered in great detail in late years. This volume is an excellent contribution to that field of thinking. The ways in which the family, play and recreation, education, industry and economics, and religion affect the social life is clearly developed. The whole field of social control and social adjustment is considered. Silver Burdett & Co. \$1.80. C. E. A.

"Psychiatry for Pastors, Students and Nurses" by Jacob D. Mulder. The benefit of this book is to aid one beginning the study of Psychiatry to understand terms and find illustrations for these terms in actual life situations. Some attention is given to diagnosis. Wm. B. Eerdmans Pub. Co. \$1.50. C. E. A.

"Seven Centuries of the Problem of Church and State" by Frank Gavin. A study of theories of the relation between Church and State, as illustrated by thinkers and rulers from the eighth to the fifteenth centuries, with a statement of the possibility of these theories being adopted by modern states, including the United States. Princeton University Press. 1938. J. B. B.

"Christian Hope for World Society" by John T. McNeill. Christianity has always cherished the hope that eventually society will be arranged after the pattern of the Christian ideal. This book traces the hope through Christian history and shows its many expressions. In the latter chapters is set forth an excellent review of the more recent American and English efforts toward that end. The suggestion and warning is given that the Church can achieve social improvement only by being "against the world" as its "befriending opposite". Willett, Clark and Company. 1937. \$2.50. J. B. B.

"As He Passed By" by Allan Knight Chalmers. This volume is comprised of a study of biblical characters who were not those of the inner circle to whom we usually turn for our portrait of Jesus. They were men who were "on the edge of the crowd"; including Barabbas, Judas, Pilate, Gamaliel, and others. These characters are chosen as mirrors for us; the author's purpose being to help us to a better understanding of ourselves and the way of Christ. Abingdon. \$1.50. D. H. G.

"Values That Last" by Clovis G. Chappell. This book of sixteen sermons takes its title from the subject of one of them. Doctor Chappell is thoroughly biblical in his treatment, using illustrative materials which make his message vibrant with life. His closing message, "The Victory", is a tonic to any one's faith. Cokesbury. \$1.50. D. H. G.

"Essentials of Bible History" by Elmer W. K. Mould. This work is primarily a college textbook by means of which students study the Bible. The author is a very successful college teacher and writes out of his own experience. The volume, consisting of nearly seven hundred pages, is much more extensive than other works planned for this purpose. It should be used widely by ministers and laymen. Thomas Nelson and Sons. \$3.50. W. E. R.

"Preaching The Gospel" by Howard Chandler Robbins. Very suggestive lectures on preaching sermons suitable to the periods in the "Christian-Year". Harpers. \$1.50. A. T. H.

"The Prophets Tell Their Own Story" by Elmer A. Leslie. Each of the prophets from Amos to Jeremiah is made to tell about his own life and message. The presentation is clear, interesting and vital. Here is a book which should be read and studied by ministers and laymen everywhere. Abingdon. \$2.00. W. E. R.

"The Evangel of a New World" by Albert Edward Day. This book contains lectures given by the author at Emory University. In a lucid style the author discusses the Evangel of Hope, Judgment, Love, and the preaching of the Evangel. Cokesbury. \$1.50. A. T. H.

"Through Tragedy to Triumph" by Basil Mathews. This book is a popular and readable statement of what the Madras Conference stood for and was written at the request of the missionary societies of England, Canada and the United States. The truth it contains should be gotten into the thinking of every church. Friendship Press. Cloth \$1.00. A. T. H.

"Right Here at Home" by Frank S. Mead. Young people will enjoy this book filled with concrete illustrations of what underprivileged Americans have achieved. Friendship Press. Cloth \$1.00. A. T. H.

"Comrades Around the World" by S. Franklin Mack. A stimulating book written by the author after the Madras Conference to help American young people to know Christians from other parts of the world. Good for mission study classes. Friendship Press. Cloth \$1.00. A. T. H.

"Homeland Harvest" by Arthur M. Limouze. Missions for all American groups from the days of the early colonies until the present. The author suggests American problems that are plenty dark but he gives also elements of hope. Mission study classes will find it rewarding. Friendship Press. Cloth \$1.00. A. T. H.

"The American Canon" by Daniel L. Marsh. This book grew out of a baccalaureate address and contains references to the material that should go into an American (political) Bible. The material includes the Mayflower Compact; Declaration of Independence; The Constitution; Washington's Farewell Address; the Second Inaugural of Lincoln and the Road Away from Revolution by Wilson. Suggestive material for special day addresses. The Abingdon Press. \$1.00. A. T. H.

"Laymen Speaking" by George Morlan. This book gives the results of an extensive investigation of what people remember of sermons heard. Among ministers it should provoke thought. Fifty-four per cent of those interviewed were unable to recall anything of any sermon they had heard more than two weeks previously! Richard R. Smith. \$2.50. A. T. H.

"What Jesus Taught" by Burton Scott Easton. An excellent little volume presenting a clear translation of Jesus' sayings arranged topically. The latter half of the book is an expository commentary on the sayings. The worth of this volume for use in Sunday School classes and discussion groups should be great. The Abingdon Press. \$1.50. M. W. H.

"The Religion of the New Testament" by Ernest William Parsons. A much truer approach to the New Testament than the older fashion of discussing the "Theology of the New Testament". The New Testament is regarded as the record of several varieties of religious experience, all more or less closely related. For the minister's own re-study of the New Testament, for the intelligent layman and the college classroom this is one of the best of recent books. Harpers. \$2.50. M. W. H.

BOOKS RECEIVED

Columbia University Press: Maier—"On Hegel's Critique of Kant", \$1.50.

Friendship Press: Young—"People Who Have Made a Difference", (no price quoted); Cobb—"How Did It Happen", (no price quoted); Swan—"Suggestions for Program Meetings", (no price quoted); Matthews—"Studies Based On 'Through Tragedy to Triumph'", (no price quoted).

Methodist Book Concern: Leiffer—"Manual For the Study of the City Church", \$.25; Carruth—"Income, Outgo, and the Kingdom of God", \$.25.

Morehouse-Gorham Co.: Benjamin—"To Beg Or Not To Beg", \$.50; Benjamin—"Why The Church", \$.35 each or \$3.50 per dozen.

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